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ciety. The second and principal corollary of biology is the obligation devolving on parents of equipping the individual child with such capacities for labor as shall bring the rewards necessary for the maintenance of a proper human existence. To this end the family must possess property. On this point the author lays greatest stress; primarily he thinks the acquisition of earthly goods to be more necessary even than the acquisition of intellectual goods; the social question will find its solution only in the *individual reform* of the *laboring* individual. In this respect his views are opposed to communism and are centred in the idea of a high excellence of individual ability. It is the gospel of labor and *the just reward* of labor that he propounds—in which way alone man can pursue the noblest aims of life and fully participate in the common spiritual possessions of mankind—its knowledge, love, and justice.

There is a salutary and elevated vein of patriotism in the book, which is opposed to all clericalism and pins its faith on the house of Hohenzollern as having the power and the will to save Germany from its present social and spiritual distresses. The author quotes this sentence from his highest ideal of a princely ruler, Frederick the Great, as being the quintessence of all ethics and all Christianity—the real Sermon on the Mount. "Our life is a fleeting passage from birth to death. The mission of man during this brief space of time is to labor for the welfare of society, of which he is a part." One can well see that the author's words have, as he tells us, been written with "all the warmth of his heart's blood, at least with so much as age has left him" (it has left him much), and it is to be hoped that the best portion of what he has said shall neither be "decried," nor "silenced by disregard." T. J. McC.

PSYCHOLOGIE DES GLAUBENS. By *Gustav Vorbrödt*. Göttingen: Vandenhoeck & Ruprecht. 1895. Pages, 257. Price, M. 7.

This book insists upon the importance of psychology for religion. The author has unquestionably discovered the Archimedian *δὲς μοι πῶς στῶ* of theology, and convinced of the importance of his mission, addresses his book to the "hard-hearing" theologians, to professional psychologists, and to the enemies of religion. He has read Ribot, Binet, Wundt, and others with profit, and presents their views with fair accuracy. But while he apparently adopts some of the most striking results of modern psychology, e. g., as to the nature and origin of the ego (pp. 110–127) he retains, at the same time, some traditional notions of theological dogmatism that are irreconcilable with the new view. He goes so far as to speak of the personality of God, concerning which he says that it is absolutely independent of our planet, and it is wisest not to ponder on the subject, as it is conceivable that God's personality manifests itself under other than terrestrial conditions and in other ways. Any one who takes the allegory of God's personality seriously, will fall into gross misconceptions, which are but little less pagan than polytheism, for God is not an individual being, but is suprapersonal. God is not a great world-ego that loves his creatures, but God is (as Christ tersely expressed it) himself Love; God is not the maker of law

and order ; but God is himself Law and Order. He is not the legislator of morality, but he is the eternal standard and norm of morality. We cannot enter into a detailed discussion of the problems touched upon by Vorbrodt, as this would involve a disquisition on the very basis of his faith, which, in spite of many points of contact, is hostile toward a monistic positivism, which, as all science must do, takes its stand upon facts. When we discard belief, preserving faith, which latter, in accordance with the original Greek and Hebrew terms, means character, moral strength, and confidence in moral ideals, his notion of faith appears to be "belief," and he declares that "belief is a moral duty which is rejected only by those who prefer to obey the vices of their lower ego !" (See Preface, p. xxvii.) In spite of this attitude, which is antipodic to our ideas of both science and religion, we are much pleased with the spirit of Vorbrodt's book. It indicates the awakening of thought in the mind of a clergyman, and the seriousness with which he attacks and handles the psychological problem, is the first step in the direction toward the religious ideal of the future, which we call the Religion of Science. κρς.

MONADO-MONISM, OR THE PHILOSOPHY OF EXISTENCE. By *Ram Chandra Sen*. Benares, India : Amar Press. Pages, 40.

This essay is a very compact, thoughtful, and thoroughly systematic view of evolution as seen by an Oriental savant. Students of evolution would find it deeply interesting, if not otherwise, at least as a contrast to the evolution-theories prevailing in the Occident. Not that they wholly disagree,—in fact it is possible to combine the two systems,—but that Sen's theory grounds in consciousness *ab initio*—all existence is conscious, and this fact determines the movement. R. N. F.

KANT'S ERKENNTNISTHEORIE UND SEINE STELLUNG ZUR METAPHYSIK. By *Dr. Max Apel*. Berlin : Mayer & Müller. 1895. Pages, 147. Price, M. 3.

This booklet is a criticism of Kant's position, with a view to re-establishing the metaphysicism which the great sage of Königsberg had overthrown. One instance will characterise the whole treatise. In the Fourth Part, pp. 121-128, Kant's criticism of the ego-question is discussed. Dr. Apel quotes the passages in which Kant lays down the emptiness of the ego-conception that accompanies all thought, and contrasts this assertion with another statement of Kant's in which the ego is said to be consciousness, pure and simple, but *not* a species either of conception (*Vorstellung*) or perception (viz., *Anschauung*). In the second paralogism Kant presents as an argument in favor of the ego as a metaphysical unity of the subject, the proposition that if all the separate words of a verse are distributed among several persons, their isolated thought can never constitute the verse. In order to have the whole of a thought, it must become conscious in a substance that is simple. This argument Kant rejects by saying that any argument that proves the unity of thought proves only the presence of a collective unity and never an absolute unity of the subject. In Dr. Apel's opinion the evidence in favor of the absolute unity is valid ;